THE CASE OF JOHN SMITH

There is a disease of the modern mind en . I the historical outs. If unybody is very decimenationsist on fitting him up and our him upon a pontactor if his place is es-Machinecili, according to Lord Macaulay, was a much more virtueus man than people sun so, and Mr. Fronds will have it that Henry VIII. was a model sovereign, that Queen Edga eth's distinction was due to her Ministers. and that the poor Oneen of Scots was with a redeeming trait. We have not proceeded quite so far in American letters; but William Pono, the representative percentaker, it has first been discovered, were a sword; and the records of other American worthies will soon be subjected to the microscope.

One other has already fallen into the hands of the historic doubters, the famous soldier-adventurer, Capt. John Smith, the founder of Virginia, and therefore, it would seem, of the United States. This stalwart awardsman has not been as lacky as some of his contem-pararies. Mr. Lengfellow has immortalized the martial figure of Capt. Miles Standish, and John Smith ought to have his teet. Not having bud that good fortune, he has his edities, which is very different. He once ranked with the illustrious names of the great Ulimbethan age; he is now said to have been a nobody, and in the recent life of Capt, John Smith by Mr. Charles Dadley Warner searcely a shred of character is left him. The historic doubters chant in chorus that there never was any Poenhantas resene at all: that the Virginia founder was a gaseon and beggar, and the "General History of Virginia, New England, and the Summer Isles," a mere remance. It is true that the book has been regarded for two bundred years as the corner stone of American history and that the Poenhoutas legend is a part of the belief of the world. Smith said that the incident had occurred, but the doubters +av it was purely imaginary. Then the soldier

It is worth while to look at the origin and stendy growth of this curious historic doubt It is quite recent. For about two contuits everybody regarded the "General History" as a statement of facts. Purchas, the most eminent of historians of Smith's time, quoted it as authority, and he was a member of the London Company, and had access to all the official papers. B-verley, writing about 1700, accepts it without hesitation, and "the accurate Stith," a little later, speaks of Smith as "a very bones man and a strenuous lover of the truth." In this century Judge Marshall and Mr. Beneroft were never haunted by the least doubt, and only during the last generation has this apparently firm edifies of belief been attacked. It is now said that the "General History" is only romance, "full of the exaggerations and selfassertions of an adventurer."

printed a falsehood. Did he?

Mr. Palfrey seems to have been the first respectable doubter on the subject. In his "History of New England," published in 1858, he hazards the presumption that he is "not the first render who has been baunted with incredulity respecting some of the adventures of Capt. Smith." Mr. Deane, a little later, expressed the same view in a new edition of Smith's "True Relation," but Mr. Neill, the auther of a history of the London Company, was by no means satisfied with such courteous avoidance of the direct question. He figuratively foamed at the mouth, and denounced Smith as The historic laurels of the soldier-author robbed him of his sleep. The Pocahentas legend was a pure fabrication, he said, and his views found very respectable sympathizers. Mr. Bryant, in his "History of the United States," rejects the legend, and Prof. Tyler, in his "History of American Literature," writes: This pretty story has now lost historica eredit, and is given up by critical students of our early history." Lastly, Mr. Warner treats the whole subject in the light of comedy. salls the legend a " protty romance," and deseribes Smith as a person with "a serone opinion of himself," who might wouch for certain incidents which he had witnessed, but was-

'mistaken." Dr. Edward Eggleston, the author of a recent "Life of Pocahentas," is the only writer who has any faith left; and he has kept it after reading all the original authorities and the works of the doubters. But Dr. Eggleston is in a painfully small minority. Mr. Warner has the heavy bartalions at his book, and advances in solid column, so to say. He is supported by writers who are humorous, incredulous, argumentative, denunciatory, but all take essentially the same view-that Smith and his history ought not to be believed. Mr. Paifrey and others hazard polite doubts, but Mr. Warner laughs aloud, and Mr. Neill, brandishes the nahawk, as Smith's Indian foes brandished it more than two centuries ago. It is a waste of time, according to Mr. Neill, for intelligent people to listen to that stuff of the "General Comparing two accounts given by Smith of an incident, Mr. Noill says there is "a he somewhere." Speaking of Smith himself, Mr. Neill describes him in succinct phrase as

a gaseon and a beggar."

What is the truth? The discussion has filled volumes, and will scarcely be touched here. After all some points are conceded. It is conseded that there was a man named John Smith who was prominent in the settlement of a country called Virginia, and this man undoubtedly made the following statement: He said that he salled up James River one winter day in his barge, turned into the river Chickahominy, was captured by the savages, and, baying been taken to the York country, was about to be executed when an Indian girl interfered and his life was spared. This statement was made by Smith in four separate publicationsin a report to the company after his departure from Virginia in 1630; in a letter to Owner Anne in 1616, when Pocaboutas was in Landon: in his "New Eogland Trials" in 1622; and i his "General History" in 1621. The letter to the Queen and this last work contain the full and authoritative statement, for the trath of which Smith appealed to the "honorable gentiomen, Capt, George Percy and Capt, Francis West, two of the Phiniploces, and some other such nobe gentlemen and resolute spirits now living in England." As Pocahontas, then in London, was also a dangerous witness, the fact would seem credible, to say nothing of the further fact that nobody ever questioned it. But then these are the precise conditions for the birth and growth of the historic doubt. What the historic doubters proclaim is, "Every-

body believes that-therefore it is absurd." The critics of Smith for the most part resort to laughter or denunciation; but the more judicious make an intelligible point or two. One se points is the fact that the Possbontas legend is not related in "A True Relation of orginia," suppresed to have been so at by Smith to London in 1608. This omission is said to be decisive, but it is far from honor so. It is not known that Small wrote the proughlet for some copies purport to be by aim, others by "Thomas Walton," and others by "a gentleman of said colony," Lyon Mr. Palitey con codes the fact that no one knows what Smile actually wrote or what was written und rh name, but he promise rolled write the "Relation. However that may be, it did not contain when the one man whose disinterestedness, courage, editor, "J. H.," referring to the author, said in be proface; "Somewhat more also by him written, which being as I thought, fit to be provide, I wooldn't adventure to make it public." What was the passage fit to be prienter. The clumer innertian of the sentences seems to show that it related to Southly perils on the Chickshoming and York; and but the oncesion of these there was the best of all reasons. What Virginia most needed was a new supply of would have their brane deshed out with varieties would assembly have all this is pure conjecture. Whether family wrote the pumplated and left and the remarks. How an they or why abound they, if Smith was a they or why abound they, if Smith was a they or why abound they, if Smith was a they or why abound they, if Smith was a they or why abound they, if Smith was a first an interest and they are sent and began as the founder of one's family or publish.

And then poor Poenhanter with

have dealt with it in the latter fashion. It is economics to convict. If Smith states in one and sufficient for "ton men," and in another or "twenty," is further proof required of his kloss disregard of the truth? If he says in one place that his Indian escort numbered ten and in another about a dozen, is a writer so come to the agreement as historic authority 7. So they go, the worthy critics "whose pedantic pride," exclaims Dr. Engleston, "loves to show its knowledge by unitorsing the heroes of hisy." Take that, comboned and especially Nell, whose phrase "gaseon and beggar" irritates Dr. Engission. You are pedantic, you are proud, you askall the heroes of history, to

show your knowledge! The decomentary and moral evidence of the truth of the Pocahontas logend is briefly this; A few days after Smith's return from eaptivity. Pocahontas, a girl of 13, appeared at James town with an Indian oscort bringing full supplies of food. The English required it, since we are told that it "saved many that had else starved with hunger." Afterward, in the winter t 1608, when Smith was raiding on the York, secume alone, through night and storm, to earn him of an intended attack upon him. Afterward she saved an Englishman and then John Rolfe and went to London. What was the meaning of this remarkable interest, from the very first, in the enemies of her people? It is necessary to account for it and for her fearless mestewn even after Smith's release by Powhatan.

In autuom of the year 1600 Smills went back Lagrand and reported in writing to the London Company that Posahontas had preserved his life. Afterward in the "New Enged Trials," he wrote, "God made Poen atas, the King's daughter, the means to de iver me," and in the "General History" be iterated the same statement. If it had been untrue, there were hundreds of persons to contradict him-among the rost George Petcy, rather of the Earl of Northumberland, and rangis West, brother of Lord Delaware, who Absen in Virginia, and were then "living

The letter to the Queen in 1616 is, however, he strongest evidence of the truth of the id, and would certainly establish the fact a court of justice. Pocahoutas had married fe, and her arrival at Gray-send was announced in London, when Smith, who was in e city busily arranging for a voyage to New England, wrote to the Queen neglog her elsims to royal favor. The tone of this letter is ournest-that of a man who is discharging a great debt of graticude. "Poechontas, the King's most dear and well-beloved daughter, had hazarded the beating out of her brains to save his;" afterward she had "come through the irksome woods and dark night" to warn the Figlish, and "during two or three years, she, next under God, was still the instrument to reserve this colony from death, famine, and tter confusion." The letter had the desired fort. The statements were never questioned, and the Indian princess was received as "the daughter of a King," had her place at the royal masques, was presented at court, and James I. seewled at Rolfe, his presumptuous subject, for making a royal alliance!

Is it to be believed that Smith's statements n this letter were a tissue of falsehoods? The idea seems absurd. The events had or had not occurred about eight years before, and a plenty of persons walking about London had it in their power to brand the falsehood. Pocahoutes herself and her husband John Rolfe. were certainly able to do so; and it is necessary to destroy the characters of both to estab-lish the untruth of the incident. The historic doubters have not been able to effect that, and have not even attempted it. The characters of both are perfectly well known. Bolfe, by the testimony of Sir Thomas Dale and hers who knew him, was "a gentleman of discreet character" and a man of devout piety: and Pecahontas is described as a person of great anthese and willingness to receive any good impression," and a strong desire " to be taught and instructed in the knowledge of God." All that is known of her contradicts the theory that she countenanced a faisehood by remain ing silent-and it was no secret from her or anybody that her reception in London was due

to the letter containing the alieged falsehood. This is the case nakedly stated, and the hisric doubters have found it a hard nut to rack. As the moral evidence is strong, a moral theory is urged to meet it. Capt. Smith was a wandering adventurer, it is said, and aimed at attracting attention to bimself, since the story of the reseue made him the hero of a not at the time a wandering adventurer, but a distinguished man, since the King had com-missioned him "Admiral of New England," and he was a favorite of Prince Charles, the heir apparent afterward Charles L. His close friendship with Sir Robert Cotton, John Doune, the Earl of Pembroke, and others ought to establish his social rank, which nobody ever ques-

tioned until it was necessary to discredit him. It was absolutely necessary to do so, or to cave the famous legend its place in history as an historic event. For some unknown reason the historic doubters seem to have sworn that i shall not so remain. It is assailed from every quarter and in every fashion. One looks side wise at it and smiles; another shakes his head; a third shrugs his shoulders and, raising his avolvenus masses it by in silence. It is only Mr. Neill who comes forth in full war panopiv and smites the shield of the Chevalier Smith. There are not to be any bows, or smiles, or expressions of distinguished consideration. According to Mr. Neill, the valuant Capt. Smith was a gaseon and a beggar." He was also a liar, since there was "a lie somewhere" in those the Indians sampled him with. Prof. Tyler Mr. Warner, and other polite people may call the Possiliontas story a "proffy romance" but in a matter so very grave it is better, Mr. Neill fillnics, to employ the Scriptural term consist-

ing of three letters. And yet, after all, it really does seem that the worthy doubters are throwing away their time on an inconsiderable subject. The Pocahontas incident is of no importance as an historic event, and reflected little credit on Smith. There were many incidents in his long career which he ould have pointed to with greater pride; but this one seems to have excited a peculiar animosity against him. To simply speak of Sin th's rescue by Poenhontas" is to wave the red flag. As it flutters the historic doubters same it in solid column; it is gored, reduced shreds, and trampled under foot; and above the dust and aprear rises, hearse and threat-

ning, "Gascon, begggar, and liar!" The war will probably die away after a while, at the fair student is apt to ask whether it is not these now to cease these assaults on the ve soldier who founded the oldest of the ares composing the present American repub-Even the doubters must concode that th seas a hard toiler and flighter in the first hard days, when the matter of direct issue was the settlement of America by English Prot estants or Spanish Catholics, "Accept for truth," exclaims Dr. Eggleston, "all that is odd by his enemies, and John Smith remains address, persever ones, and weight of character tted him to save the colonists from the result of their own folly and the cent; of the savages, So the Doctors distgree, and the shield of the Chevaller Smith is pure gold or base metal, as he happens to look at it. He is a brave and interested sold orl says Dr. Engleston. He s a gascon and a boggar who tells lies! exminis Dr. Neill. And then comes the unkindstent of all from Mr. Neilt. A monument to

himself, or it was before the like consensation of the poor Poorhoutes—"that dear and defined to the consensation of the poor Poorhoutes—"that dear and defined to the consensation of the

ROME NEW BOOKS. The Story of the Obelish

An account of the memorable monolith, which was reared at Heliopolis thirty-five centuries ago, which was transferred to Alexandria before the opening of the Christin era, and which now stands in the Central Pa. c. together with an exposition of the engineering difficulties encountered in the transport of the monument across the ocean, are offered us in a sumptious volume prepared and published by Lieut, Commander H. H. Gorrison. As regards merely the outward features of paper and typography, this monograph is a tri-umph of the bookmaker's art, and it is enriched with more than fifty full page illustrations. In the essential particulars of archicological correctness, and thorough acquaintance with the principles and history of mechanical science, it deserves unstinted commembation, and the facts are set forth with a clearness and effectiveness that would be creditable to a professional man of letters. The author, indeed, does not profess to be an export or nutbority in Ferrytology, but he has manifestly examined, with more than ordinary care, the results of exploration in that field. and having had the advantage of personal conference with several eminent investigators, be is able to define the necepted probable conclusions of archivological inquiry with a precision, and confidence unattainable by the mere reading of books in the case of a science which is still in a tentative, fluctuating, and amorphous state. describes the conditions under which the huge block of syenite was conveyed from the eastern to the western continent he is on his own ground; and while his personal services are disclosed with a becoming diffidence, the probtem in mechanics which he solved is fueidly and exhaustively explained, and his methods are compared with these adopted by Reman, Byzantine, Prench, and English engineers in analogous undertakings. Of course within the compass of this notice we can but indicate the outlines of the deeply interesting matter contained in this attractive book.

The size and posture characteristic of obe lisks would of themselves point to the conclusion that such manuliths were originally associated with that Phallie worship which is encountered at the root of so many primitive religious. Manifestly these upright shafts symbolize the most essential and mysterious power of naturethat of reproduction-which, although the fact is seldom recognized, is still symbolized in the steeple-surmounted church towers of to-day. Most Egyptologists, however, agree in thinking that at the dates when the extant obelisks of the Nile land were erected the monolith was not in itself an object of worship, and that its symbolic meaning had become to some extent effaced by the distinctly monumental purpose of honoring the Pharaoli or Pope-Kimr whose names and titles to distinction were inscribed upon its sides. They discharged, as Commander Gorringe tells us, for the living menarch the same function which was performed by the pyramids for the kings who had pessed from life to a state of transition or inaction analogous to the idea of death, entertained by the early Christians. The fact that some primitive Egyptian sculptures represent an obelisk surmounting a pyramid is explicable by th belief in a resurrection-recognition, typified by the obelisk, springing from and rising out of the impassive, transc-like condition of which the pyramid was a symbol. It is further to be noted that obelisks, which were always reared in pairs, constituted essential parts of the mples which were creeted to the glory of living sovereigns, and the circumstance that re originally placed upon the east bank of the Nile, while the pyramids stood upon the wast bank, has been regarded as indentive of the architect's intention to recognize in the rising, as contrasted with the setting sun, an allegory of the contrast exhibited by the living to the departed Pharaoh.

The most ancient of all obelisks now existing is that found by Lepsius in the year 1843, and which he at first referred to the beginning of the 7th dynasty, but subsequently among the monuments of the 4th and 5th dynasties. It is the smallest known, being only two feet, one and a half loches high, and is now preserved in the Royal Museum at Berlin. The most ancient of all the great obelisks stands on the site of the temple of Holiopolis. It was one of a pair erected by Usortesen who according to Lepsius and Brugsch, flourished about 2,400 B. C. Its mate fell prestrate about A. D. 1160, and has now entirely disappeared. Next to this the oldest of the larger obelieks now standing in Egypt are the two in front of the fourth propyion of the great temple of Karnak; they are the work of Thothmes L. whe, according to Lepsius, reigned between 1642 and 1625 B. C. One of the pair is fallen and broken, the other is still standing in its original position, Still further within the great temple of Karnak, Queen Hatasou, the daughter of Thothmes L. set up the loftiest of the monoliths now remaining in Egypt, and, according to Mariette, the tallest of all obelisks now existing. Of these the southern one is fallen; the other is still upright.

The obelisk now standing in the ancient Hippodrome at Constantinople was erected by Thothmes III., but whether at Heliopolis, Karnak, or Thebes has not been conclusively determined. It is believed that this obelisk was removed from its original site to Alexandria during the reign of Constantine the Great, but it was not brought to Constantinople until the reign of Theodosius three-quarters of a century later. Some archeologists have supposed it to have been the companion of the Lateran monolith now standing at Rome. It is clear from the sculptures and hiero glyphs upon the latter that its construction was ordered by Thothmes III., and that it originally was erected at Thebes. This also Constantine had intended for an ornament of his new city, but his son removed it from Alexandria (whither it had been conveyed in the first stage of its northern journey) to the old capital of the empire beside the Tiber. where it was set up in the Circus Maximus. We come now to the two obelisks erected at Luxor by Amenhotep III. (18th dynasty), and which had a noteworthy peculiarity in a curvature of their eastern and western faces. The pyramidions of both are imperfeet and unsculptured, but the sides of the shafts are exquisitely engraved and highly The present monolith of laxor was the eastern one of this pair, and its former companion, which was shorter than its nate, is now the obelisk of Paris.

We reach, finnily, the famous obelisks long known as Cleopatra's Needles, one of which w stands in London on the Thames embankment, while the other has been erected. in the New York Central Park. The pair were riginally reared by Thothmes III. (wt ording to Lepsius, released between 1591 and 1565 B. C.), before the famous Temple of the Sun at Hetiopolis, the New York of elisk being then the eastern of the two. An inscription on one of the bronze crabs that supported the New York obelisk while it was in Alexandrin is the only record that exists of its removal from its original site. This simply certifies that the shaft was erected in the latter city in the year 22 B. C. But from other records we learn that the pair hereafter to be known as the Lendon and New York belisks were placed in trent of the Caraceum, or Temple of the Carars. Cleopatra had then been dead eight years, but the fact that they were always known as Cleopatra's Needles may be not unreasonably regarded as traditional evidence that she had ordered their removal from Heliopetis, The London ob-clisk remained standing at Alexandria ontil the beginning of the thirteenth century, but it is mentioned as prestrate in the middle of the sixteenth, having probably been thrown down in the cartiquake diamagraom were recommended by nothing which took place during the early years of the last neutross and clematiness. Then, as now, the probably been thrown down in the earthquake fourteenth century and nearly cained Cairo and Alexandria. Its companion on the other and game, and good beef was prominate, but the hand, withstood the stress of afacteun cen- mutton was very poor. Of fruits and vegeta- duly presentable who was not attired in a high turies, but at the time of its removal to New

ground, and, ere long, must have fallen, and been fractured in the fall.

We shall merely allude to the notes on the ancient methods of quarrying, transporting, and erecting obelisks, because, although these exhib t a painstaking industry in the folioction of widely dispersed data, they are necessarily unsatisfactory, owing to the difficulty of interpreting Greek and Roman terms relating to the mechanical arts. More useful are the chapters which enable us to compare the processes employed in the removal of the Luxor obelisto Pavis, and one of Cleopatra's Needles to Lon don, and in the creetion of the Vatican obelisk with the methods adopted by Commander Gorrings for lowering, transporting, and placing on its present site the New York monolith. It was on the 10th of September, 1586, that the socalled Vatican obelisk, which a year before had been standing in a shabby, unfrequented quarter of the city, was reared upon its present pedestal in the Piazzo di San Pietro. Brought from Heliopolis by the Emperor Caligula early in the first century in the Christian era, it had been originally set up in the Circus, afterward known as the Circus of Nero, and the scene of the Christian's martyr lom, where it remained undisturied for fifteen centuries. The process of its elevation on its present site is thus described by Lieut. Scaton Schroeder: "As the apex of the shaft rose under the action of forty eapstans worked by 140 horses and 800 men, horizontal tackles pulled the heel and crulle forward for the purpose of keeping the hoisting gear acting as nearly vertically as possible. At nearly sunset thirteen hours after the beginning of operations, the obelisk was vertical over the pedestal, but separated from it by the crade. To free the latter the monolith had to be lifted, and this was necomplished on the following day with a combination of apparatus comprising forty expstans, five levers, and wedges. Actod upon simultaneously by all these motors, the belisk was raised a certain distance and then permitted to rest upon the wedges while the reradie was removed. and the broaze crabs were replaced precisely as they had been found. All this took some time, and it was not until the eighth day after the erection that the tackles were slacked, the levers cased up, the wedges carefully withdrawn, and the obeliek, planted firmly and permanently on its four supports. The cost of the removal and erection is said to have been about 37,900 sendi, nominally equivalent to \$44,000. but of course the purchasing value of money at the time was much greater than it is now. It is worth noting that the Pope made Fentana, the architect and engineer who performed the operation, a Knight of the Golden Spur, and gave him a pension of 2,000 gold seudi, reversible to his heirs, besides an immediate present of 5,000 more; also all the wood and other material left after the work was done, the value of which was estimated at 20,000 seudi." It appears that five years and a day clapsed

between the dates of lowering the Luxor obelisk from its original position on the bank of the Nile and recreeting it on the Piace do ia Concords in Paris. For the details of the process followed we must refer the reader to Lieut. Schroeder's narrative, reminding him that the operation involved much greater difficulties in the year 1836 than it would at the present time. when such great improvements have been made in the modes of employing steam and hydraulic power. The cost of the undertaking not definitely known, but it is estimated at \$500,000. M. Le Bas, the naval constructor, who superintended the work, received a pecuniary compensation of \$800, was decorated with the Cross of the Legion of Honor, and was also appointed Director of the Naval Museum. In this instance, as in the case of the re-rection of the Vatioan obeliss, all the expenses were borne by the Government.

As to the London obeliek this it will be remembered, left Alexandria in September, 1877. In a cylindrical vassel especially designed for transporting it, and christened "The Cleo-patra," The monolith was abandoned during s storm in the Bay of Riseay but recovered and erected on the Thames embankment in September, 1878. The cost proper of the re-moval was upward of \$67,500, the larger part of which, or \$50,000, was defrayed from the private purse of Prof. Erashus Wilson. Unlike Fontana and Le Bas, his two modern predecessors in the same field of labor Mr. Dixon, the civil engineer who conducted the operations of removing and erecting the stone, received no public recognition of his services.

The reader is familiar with the story of the obstacles surmounted by Commander Gorringe in transporting the second of Cicopatra's Needles from Alexandria to New York. These well as a mechanical kind. The representatives of France and Germany were strenuous in their endeavors to induce the Khedive to retract the permission which he had given for the removal of the historie shaft to the United States. When these intrigues were frustrated machinations still more unworthy of honorable men provoked the populace of Alexan dria to overt hostility which came near culminating in bloodshed. How these obstructions were overcome, and how the probem imposed by the conveyance of the huge noith over 5,000 miles of sea was bappily and promptly solved, the render will find described at length in the pages of this volume. It only remains to us to note that the ost of the achievement, which in some important respects was more ardnous and remarkable than any analogous performance, was more than \$100,000, every penny of which sum was paid by Mr. William H. Vanderbilt, whose name has rightly been inscribed upon one of the bronze crabs placed at each corner of the obelisk, and to whom this literary m morial of the work is appropriately dedicated. M. W. H.

Last Days of Knickerbocker Life.

In a volume bearing the above title Mr. George W. Harlan has published a compliation of reminiscences of social life in the New York of forty years ago, which were recorded in nanuscript by the late Mr. Abram C. Dayton several years before his death. The transitional period, which the author chose for por traval, is that immediately succeeding the financial erash of 1837, emerging from which Dutch Gotham expanded with marvellous rapidity into metropolitan proportions. We earn from Mr. Dayton where and how the people of that day lived, how they divessed and amused themselves, what they thought about,

and what they cared for.

Forty years ago, we are told, Prince street as on the extreme northern verge of elvillention. Nablo's Garden was, in very tenth, a garden, and it was leased at a rental which would now be refused for the humblest plot on the siand. In the immediate vicinity of the City Had there still remained some private dwellbordering on or adjacent to the Battery were he favorite places of absile, but commerce, in its imperative demand for space, had already begun to drive off the reluctant proprietors, Among the last to go were Edward Stephen Whitney, Philips Placetix, Peter Schenck, and Mosers, Schermerhorn and Bay. We are assured by Mr. Dayton that at this epoch three or four hundred dollars would him a house of the first class in Dever Fulton street, while the addiresidence in the relatively aristocratic Pack place, among the Motts, Hones, Carters, Haggertys, Austins, Beekmans, and Hosneks of

The great hosteley of the time was the City Hotel, which occurred the whole from of the black on Brondway bounded by Thames brated house of entertainment was durable but unostentations and the appointments of the New York markets were well stocked with fish bles, only the commonest sorts were to be had, York it had been sensibly deflected from the | and those only at the season when they could | shining slik hats, but a heavy, long mapped, perpendicular, owing to the subsidence of the be raised out of doors in the immediate neigh- broad brimmed, beli-grown I though

borhood of the city. The tomato, for example, was as yet unknown as an edible, being grown only as an orgamental plant in country gardens under the name of love apple. As to the wine cellar of the City Hotel, which enjoyed considerable repute, it was but imperfectly supplied with German and French wines, even champagne being in slight demand; but, on the other hand, i was stocked with Madeira, port, and sherry o superior quality. The City Hotel, it seems. was one of the first taverns in America to defer the dinner hour to three o'clock, and for a long time it was customary to spread a table it noon for the accommodation of conserva-

tive diners. Of contemporary boarding houses only one is deemed by the author worthy of notice, that, namely, of Miss Margaret Mann, at No. 61 Broadway, residence in which was regarded, we are assured, as a certificate of respectability, and for which, accordingly, young men of exceptional affluence were willing to pay the extravagant price of one dollar per day. As a rule, however, to board was not accounted 'exactly the thing" by the matrons of the period, and the lady who abandoned housekeeping for hotel or boarding-house life lost . Eating houses were few in number and shabby or commonplace in their appointments; indeed, the author assures us that by visiting one of the cellars under Ful-ton Market we may behold a counterpart of the early efforts of New York purveyors. The dining room of Clark & Brown on Maiden lane, at its junction with Liberty street, was the resort of such persons, chiefly foreign sojourners, as delighted in roast beef underdone, and cut in thick slices; but this mode of serving beef did not suit the Knickerbocker palate, accustomed to more thorougaly cooked food, and which preferred made gravies to the pure

The cafd of the time was also a very humble affair, Delmonico and Guerin being the pioneers in this branch of industry. The latter's piace seems to have been rather a bar and lunch counter, than a veritable restaurant, but the proprietor is said to have accumulated a great deal of money. According to the author's account the first Delmonico began business on William street, between Fulton and Ann, directly opposite the North Dutch church. The little place contained some half dozen pine tables, with wooden chairs to match, and on a board counter, covered with white napkins, was ranged the limited ment of pastry. Two-tine forks and buck-handled knives, with common earthenware cups and plates, composed the table service, and the filet, maccaroni, coffee, and petit verre were presented by the Delmonico of the day in person who with white paper cap and aprosofficiated as his own garçon. But by slow stages the courteous manners of the host, coupled with his delicious dishes and moderate charges, attracted the attention, tickled the palate, and suited the scantily furnished pockets of the Knickerbocker youths, who were at length educated to acknowledge the superiority of the French and Italian cuisine as expounded by Delmonico.

In a chapter devoted to the manners and social habits of the epoch, Mr. Dayton tells us that when the population of New York city did not exceed 200,000, society proper was by no means so nicely differentiated as at present. Active employment was a necessity for all men. and sloth was a bar to respectability, because it was really in most cases incompatible with onesty. There were some retired men, but only advanced age or chronic infirmity could have forced them to abandon an active life. The trade or calling of every man was known to his neighbors, for the mysterious ways in which fortunes are now gained without visible continuous labor had not been discovered. The city could boast of a few capitalists whose wealth was computed by hundreds of thousands, but the whole possessions of a man reputed rich would scarcely equal the amount which thousands now annually expend in a sumptious mode of living. The more eminent representatives of the Church, the bar, and medicine were regarded with a certain special deference but even these did not assume to constitute an exclusive coterie. The merchant came next, but the dividing line between store and shop was not so clearly drawn as it is now, nor was the status the employer so sharply distinguished from that of the employee, the latter being not unfrequently an inmate and always a welcome guest at the former's home. A fixed abode and a consistent, unvarying mode of living entered largely into the Knickerbocker not on of social dignity, and people looked with distrust in, or whose dwellings were mortgaged deemthem to possess no adequate foundation for respectability.

ot of frequent occurrence, and stated reception days or evenings were not needed, since visiting had not become ceremonial. The invitation to spend the evening was, however, a near approach to what would now be called a party. The routine of diversion comprised a dance-which was always the solemn cotillon for the waitz or any round dance was considered unchaste, even on the stage-a song or two, "Gayly the Trouba-lour" being an especial favorite-conversation, turning on such topics as the last dramatic sensation in the novels of G. P. R. James-and finally the "banding around of refreshments," which was trying ordeal for a diffident young man. There was, it seems, a marked difference between an invitation "to take tea," and one "to spend the evening, Both, indeed, signified that you should come early and not stay inte; that is, some about and leave about 10. Neither involved the necessity of full dress, though the swallowtail was so commonly worn that frock coats were the exception, even for business. But tea was an en familie entertainment which, by contrast, cas informal and agreeable. On the highly polished manogany table were set out the highly burnished family sliver urn and tea ervice, surrounded by shining white and gilt cups and saucers. A banket of silver filigree ork was heaped with dainty cakes; cut glass dishes filled with sweetmeats were flanked by thort cake, biscuit, teast, dried beef, tongue, and cheese, all "fixed" in geometrical order. Mr. Dayton assures us that there has been a vast deal of exaggeration by the factioners tion, it may be well to quote Mr. Keary's lantemporar act touching the luxurous mode of trucker. Nothing but Mr. Spencer's great living among the chi New Yorkers of Hollander breaks. He cannot, of course, pretend toward fields, could have made his theory of the lineage. He cannot, of course, prefered tissay that some of the legends relating to the Burch montates of colonial times, may not be as it has been. But in trath Mr. well founded, but he does not hesitate Spencer's researches in other fields do to aver that there was no trues of such intrivehim the weight of a special authority fordly doings in the primitive and thirifty ways of the r Knickerbecker descendants in the of this kind, and that is philotopy; but to the Had there still remained some private dwell- fourth decade of this decadery. There were, in the philosopher has never turned any special tags, though the negority of the buildings had deed, a few gentlement of Dutch amounts who attention. Accordingly, as he is treading in a The streets prided themselves upon their dimensional sphere which is unfamiliar Mr. Spensor's foot-lattery were livers, who had cooks that understood how steps are here far less firm than in other many turns of the spit were required places." The author goes on to say that Mr.

there was little room for enjoyment in a from repast which had to be harried through to enable the participants to which to the dradgery of daily tell. To be sure, an invitation to disner was not a race occurrence, but it moved signified that the great was welcome to pur take of an abundant but elemen ment, servein nine cases out of ton, without the elightes attempt at esteatation. The usual usually con bles, ples, sweetmeats, and fracis, viz., and Colar streets. The ferniture of this cole- town pingers, almonds, and ruisins, being a carefully defined sense.

ridge in perfection, and who had educat-

entseker life was to solver and too uniform to adout of majorate dinner parties, and, indeed,

pressed like a vise on the head; a broad black satin stock, so high and stiff that the wearer could not drop his chin or see his feet; a sharp pointed standing shirt collar, trussed in which the neck could not be turned an inch to the right or to the left; a black frock cont. a miracle of disproportion and discomfort, short-waisted, narrowchested, with long, narrow skirts, and sleeves so tight as seriously to obstruct the circulation of the blood; back pantaloons, tight to the skin, and so securely fastened by straps be neath the boot as to completely frustrate the action of the knee, and to render a prolonges sitting posture unendurable. The discomfort was materially cubin and by a pair of Wellington boots, high-hooled, narrow, and pointed, which could only be got into after a deal of labor, assisted by boothooks and soap. Black gloves and a black cane completed the costumo of a Knickerbocker exquisite.

The Knickerbocker belle was a little less restricted in the choice of colors, but she to was permitted small scope for the display of individual taste, especially when walking. The conventional bonnet was a hidoous contrivance, which, both in size and shape, was not unlike a coal scattle, and which was usually trimmed with a full blown peony, or a prodigious bunch of roses displayed upon its ample crown. The antiquated, prim appearance imported by such a bonnet, and which only the brightest eyes and rostest cheeks could bear, was in no wise relieved by the plain cloak or shawl which hung rac-like and unaderned, from the shoulders, and which totally concealed any charm of figure or grace of outline which the wearer might possess. A plain untrimmed skirt, reaching only to the ankle, disclosed the young woman's stockings, which were always white, not colored, and at the same time a beeless. flat slipper, kept in place by black strings, wound around the ankie, and which, according to the author, was not a fascinating object. A ponderous parasol, edged with deep, heavy silk fringe, and having a carved ivory handle and a beaded bag of gay-colored silk or velvet,

as large as a modern travelling satchel, were indispensable for full dress. The most important article, however, of the Knickerbocker belie's equipment, was the handkerchief. This was bordered, as a rule, with ince, the quality of which was supposed to fix the financial status of the family, and that its full glory might be displayed it was carried by its exact centre between the forefinger and thumb. so that no inch of its size or jot of its value should be hidden from the eye of the feminine expert. The drawing room in which the young mon

and women so apparelled were went to dis-

course, in language which probably was as stiff and formal as their dress, is thus described by Mr. Dayton: were ranged at precise distances, plumb against the wall, a lot of straight, high-backed. armless mahogany chairs, covered with shiny black haircloth, fastened by brass-headed nails; there was a long, narrow, hard sofa, with seats so round, unyielding, and slippery, that it afforded capital coasting ground for youngsters, and with equally unimpressible rolls. which did duty for pillows, stuffed in appropriate niches at either end. The carpet was of the highly prized "Lilly pattern," with straggling vines and over-developed leaves of the brightest possible green. The high broad mantel tree was of gayly variegated Italian marbie, on which were placed the following orna-ments, to wit: china vases filled with artificial roses, and tall, highly polished silver candlesticks, flanked by snuffers, and tray rubbed bright to match. At the extremes of the room were stationary pier tables, on which were deposited the family Bible, a volume or two of some well-authenticated commentaries, and a copy of Watts's hymns. There was also a diminutive, thin-longed, whoesy piano purchased during some paroxysm of thoughtless extravagance, but seldom opened save on dusting day. This, with the indispensable rocking chair and footstool, a worstedworked sampler, commemorative of some churchyard reminiscence, and the portraits of grandfather and grandmother as they presented themselves in youth to the eye of some strolling painter, completed the furniture and

adornments of a Knickerbocker salon. We have been able to offer but randon glimpses of this interesting book, which is really a magazine of local anecdote and reminiscence We would commend specially to the reader the chapters devoted to the theatres, the churches, the shops, the drives and the men who frequented them, and particularly an account of the Bloomingdale road as it was half

a century ago. What Our Aryan Ancestors Belleved.

We have an important and singularly in-Parties, even among the most affluent, were cresting contribution to our knowledge of prehistoric creeds in the Outlines of Primitive Belief among the Indo-European Races by Mr. C. V. KEARY of the British Museum (Scribners). No contemporary essayist in the field of comparaive mythology-and we do not except Max Muller-has known how to embellish and illumine a work of scientific aims and solid worth with so much imaginative power and literary charm. There are chapters in this volume which are as persuasive as a paper of Matthew Arnold's, as delightful as a poem. The authois not only a trained inquirer, but he presents the fruits of his research with the skill and felicity of an artist. But at this attractiveness, which will ascure to Mr. Keary's book an audionce much wider than can usually be reached by discussions of primitive religious, we can but glance with a note of surprise and admiration, for the substantial merits of the work require distinct recognition.

What is it that Mr. Keary has here tried to do? There should be no mistake upon this point, and we observe with regret that some reriewers have assumed too hastily that he has undertaken to invalidate the teachings of Mr. Herbert Spencer touching the genesis of religious belief in the interest of orthodox theological opinions. It is true that the author, while fully approplating the soundness and fruitfulness of Mr. Speneur's conclusions in other lines of investigation does not accept his theory of the origin of religious; but his own levnethests the subject which we are wont to hear incacated from the pulpit. To prevent misconceporigin of religion so eazerly accepted as it has been. But in trath Mr. to present a canvas-back dack or part. Spatier upon any other subject would harder est their fastes to a nice point in sherries, support his views. The tonem, we are round-berts and moderns. But on the whole, knick. ed is the name of the den fancestor who is suppound to have because the ruler of any special part of nature. "Mr. Specie r accounts for the storme of fact that men do actually worship the cloud and see and sky by supposing that some ansector and ressived as a totem the name of 'cloud' or 'sea' or 'sky,'" From this view. Mr. Kenry finds himself constrained by his own studies in philology to dissent. The object of is back is to move that so far as concerns the is book is to arraye that so far as concurn, the distribution rules, the key to their primitive bullets is to be sought, but in anosotor was link remaining which in the link of the sought in totage of the south in the little word being used to be a little wo tive heliefs is to be sought, but in ancestor work-Now. | but in total from, the latter word being used in |

town piopers, almounts, and raisons, being enoughed bigether count he board.

There are of course one ways of approaching the bit the kine certification are an and women of fashion dress half a contravego, and to what entent were those describing a py to the beholder's eye and an enthetic chiestica? You gentleman was considered, we are informed, day presentable who was not attired an a high black beaver—not one of our modern light, shining slik hats, but a heavy, long-named, broad brimmed, believeward those, which back provides the statement of the statement of

race with the creeds of other races, must remain tentative and unauthoritative so long as all these creeds have not been decisively defined-until, in other words, the data from which inferences are drawn have been seen rately and exhaustively collected. It is nown-viction that this preliminary task has not been adequately performed, and a wish to complete and ractify one part of a defective record, which have led the author of this you no to moved gate from a strictly historical nesat of view the bullets of the primitive Arguas, and, unvendetermined what they actuable were out the constraions to which these days, only by themselves, seem to point

Plainty the first thing needful in an inquierthough it is from early over-conduct to show precisely what you are looking for and accordingly Mr. Keary begins with defining the son a in which he employs the word bollet. He distinguishes it sharply on the one hand from Mr. Spencer's definition of religion, vis., on d priori theory of the universe, and on the other from Mr. Matthew Aries Le desirition of religion, to wit, morality touched by ometics For the purpose of this inquiry, belief is the a to mean "the capacity for worship." For if, says the author, "you will consider the nature of man, you will find that with him it always has been and still is true that the thing in all his inward or outward world which he sees portly of worship is easentially the thing in we be a believes; and conversely, that he who w nothing believes in nothing." And her mark of Carlyle is quoted to the effect also man who cannot wonder, who does not have only wonder and worship, though he isolant the results of scientific research in his head, is but a pair of spectacion behind there is no eye. Some exceptions may ber haps, be taken to this definition of beller, but the author adheres to it throughout, and that is all we can demand of him. It is this especity of worship, this sale is in-

stinct of belief-shared, no doubt, in some dagree, by the lower animals, since, as theren said, the beasts look up to man as man to God -which lies at the root, not of religion only, but of all imaginative creation, seeing that all postry and art, as their history tostilles, have their roots in wonder and in worship. The first fruits of man's poetle family in its commoree with nature are, Mr. Keary there, not the spirits of departed ancestors, but I-lags which personlfy the more impressive or violent of nature's phenomena. They are not spun out from the imagination. independently of the prompting of ward nature; they are conceived as being in the most literal sense the actors and a rents of what nature has set forth. It is with such oreations, with boings whose character is determined for them, to a great extent, by the phonomena which they personity that the student in the history of belief has first to do. It is long before he need be concerned with an anthropemerphie delty-much less with a supernatural being who is a pure abstraction. says Mr. Keary, "gains acquaintance with those simpler divine ones of primitive days who are gods of the sunshine and the stor not the earth glad in its greenery or stripped burn by wintry decay, of the countless laughing waves of the sea, of the wind which blomsh where it listoth."

Before pursuing in the light of philology his nquiry, what beliefs were cherished, or, in other words, what objects had called into activ-Ity the capacity for worship among the most remote progenitors of the Indo-European races, Mr. Keary points out how belief in his use of the word differs from religion as delland by Mr. Spencer. According to our author, it is the sense of the unknown as an instinct or an emotion which has contributed to the formation of creeds. According to Mr. Spencer, it is not the mere feeling of mystery which is paramount in primal belief, but the desire to explain away that mystery. Mr. Kenry inslats that belief comes into existence at a stage of mental development when man is not reasonable enough to have a theory about anything, much less about existence in the abstract. The history of language shows that at the outset man possesses only settentions, then concepts, and, thirdly, in percents, some adumbrations and germs of thought. In the beginning of his upward course man's instincts far outweigh his reasonings, and religion must therefore be pronounced the child of instinct, not of logic. Man's their belief and worship must have been-if we may trust the guidance of philology-things vers different from a theory of the universe; and these being so much more instinctive than reasonable, it fell out that at first the physical

parts of nature wore worshipped essentially for themselves. So far from totsmism explaining the alloration of nature's forces, it was at first the very essence of the divine thing that it was not human. Non-humanity is the specific feature of the nature gods adored by our remotest Aryan ansectors.

Before leaving the reader to follow for himself Mr. Keary's interesting application of his principles to particular myths and le ends, ancient and meliasval, we would grance hastily at the comment on Mr. Arnoid's definition of religion, as morality touched with emotion. However applicable this may be to religionate derain stages of ribeness or decay, it explainly does not hold good of the instinctive beliefs with which the author is concerned. For a long with which the author is concerned. period in man's history, belief has so little to easy to morality that throughout the elasters of this book religion is scarcely once contemplated in its distinctly chired aspect. The idea of the divinity has always responded to the instinct of worship, and that worship was given itest of all to things which happ seed the sensess. While the things of nature were still the goods to moral law could scarcely be archivated by the moral law could be a fire as to death, she had succeed that it had that is all we see in her. And succeed had that is all we see in her. And succeed with good that is all we see in her. And succeed which the charges, it follows that God, when the we dwas first fissel, could not have been exposed to the first back, could not have been exposed to although the best with a see any seed has been increased and be and the first back and a particular that it is large which apply to have any price and the action good has been increased and the although the second factors in all the worship of them is seen as a offset inwards of granders of history and degree for the most particular as a fairties of invariant and therefore a frathing that the worship of them is seen as a first in the treases of spiritual as relatively late stage in the process of spiritual as relatively late stage.

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